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P. J. Proudhon: Seine Lehre und sein Leben. Von Dr. KARL DIEHL. Zwei Abtheilungen. Jena, Gustav Fischer, 1888, 1890.—128, 328 pp.

Studien über Proudhon: Ein Beitrag zum Verständniss der sozialen Reform. Von Dr. ARTHUR MÜLBERGER. Stuttgart, G. L. Göschen, 1891.—171 pp.

Proudhon is a type of revolutionary France, striving for unbounded liberty only to fall back into despotism. In his youth he breaks the fetters of tradition and hurls forth his famous anathema: "La propriété, c'est le vol." Later in life he is daunted by the spirit he had conjured up. He has grown conscious of the limitations of human nature. He bows before the tyrant against whom he had revolted, and confesses: "La propriété, c'est la liberté." Proudhon's sphere was not the study, but the battle-field; his thoughts are not philosophical theories, but weapons. He was stirred to the depths of his nature by the events of his time; he played a leading part in all its intellectual conflicts. He was, as Michelet called him, a "remueur d'idées." With all this, he was pre-eminently a journalist. His innumerable writings are children of the day. The writer forgets and contradicts his utterances of yesterday. It is not easy to measure such a man by the standard of scientific criticism; to force into the cage of a system his winged ideas which hail every new day with a new melody and most unscientifically sing of an eternal spring. Proudhon can be understood and appreciated only as the child of his country and his time. To paint the picture of the man we must take the colors from the history of France, and the background from the exciting drama of his time. His place is not in the history of socialism and communism, for he was neither a socialist nor a communist. He may with more justice be regarded as the father of anarchism, although the advocates of dynamite disown him.

From the above point of view Dr. Diehl's book must be considered a failure. As such it is, however, very instructive; for it shows exactly how such a work ought not to be done. The author's endeavor is not so much to trace and account for the intellectual character of Proudhon as to criticise some of his productions from the standpoint of the German text-book. At the same time Diehl instinctively feels that the chief importance of Proudhon lies in and ends with the influence he exercised on his contemporaries. In dividing his activity into three periods—(1) the period of preparation, from 1840 to the outbreak of the February Revolution; (2) the period of practical proposals and attempts, from the February Revolution to March, 1849; (3) the period of theoretical studies, to his death in 1865—Diehl devotes the bulk of the second part of his book to the period of practical proposals and attempts,

although, according to his division, this period lasted only one year. It was the time when Proudhon tried to bring about a world-wide revolution by means of his labor exchange bank. The idea of abolishing money as a circulating medium by one such institution without state help hardly deserves serious consideration to-day. In the first part Diehl criticises Proudhon's theories of property and value. A third part of the book, yet to be published, will contain Proudhon's life; the excellence of which, we hope, will make the first two parts superfluous.

Dr. Mülberger is evidently an ardent admirer of Proudhon. His "studies," however, which are partly reviews and translations, do not contribute much to the history of the French writer. The most important contribution is an article in which he collects the contradictory views which Proudhon expressed on universal suffrage.

Turning from Diehl's Proudhon to Mülberger's Proudhon we meet an entirely different character. So various and inexhaustible is the material contained in Proudhon's writings, that both writers together, regarding him from different sides, have not been able to draw a complete picture of his personality. But it is not easy to recognize the true shape of an object which is continually moving.

L. KATZENSTEIN.

A Short History of Political Economy in England, from Adam Smith to Arnold Toynbee. By L. L. PRICE, M.A., Fellow of Oriel College, Oxford. London, Methuen & Co., 1891.—12mo, xi, 201 pp.

Mr. Price disarms criticism at the outset by stating in his preface that his work does not put forward any pretensions to originality. He attempts to sum up as far as possible the general conclusion of the scientific world on the particular writers discussed. In this he is in the main successful. His book is the more interesting because more than half of it is devoted to recent economists who have not yet been at all adequately treated by the historians of economics.

The chapter on Adam Smith is perhaps the least successful. Mr. Price seems to lay great stress on what are after all the less essential features of Smith's theories. He discusses fully the doctrines of the division of labor, money, free trade, *etc.*, but tells us scarcely anything about the fundamental doctrines of distribution. And yet a description of the *Wealth of Nations* that omits the peculiar theories of rent, wages and profits loses most of its value. It is the social side of economics that is really the important side, and the study of great economists should bring out first of all the social scheme of each writer. The same objection holds good in some degree of all the other chapters. Even in